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Bishop of Los Angeles, 1896-1916.

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MARCH CALENDAR.

5—Quinquagesima Sunday (violet).
8—Ash Wednesday (violet).
12—First Sunday in Lent (violet).
15-17-18—Ember Days (violet).
19—Second Sunday in Lent (violet).
25—Annunciation B. V. M. (white).
26—Third Sunday in Lent (violet).

Editorial

The Pacific Churchman extends hearty congratulations to Bishop Johnson on the Twentieth Anniversary of his Episcopate and wishes him continued success in meeting the many problems of the Diocese of Los Angeles.

By way of suggesting a line of *Preparedness* for the Spiritual Warfare which is expected of every child of the Church, and especially during the approaching Lenten season, we print a sermon preached in St. Mark's Church, Berkeley, by the Rector, Dr. Edward L. Parsons, on the third Sunday in Advent, December 12, named by the Bishop of California "Call to Colors Sunday." We leave our readers to judge whether or not Dr. Parsons believes in *War* and *Preparedness.*

The Call to Colors

"In what place soever ye hear the sound of the trumpet resort to us."—Neh. 4:20.

That was Nehemiah's summons to the people of Jerusalem to harken to the colors. They were a small and weak group of people. They were trying to build up again the broken walls and repair the wrecked homes of their city; but around them were bands of neighbors who hated them, Samaritans and Arabians and Ammonites and people of Ashdod. These unneighborly neighbors were watching their chance to attack and slay. They would stop the work at any cost. And so Nehemiah arms the people and sets a watch and as they start out to build he says to them, "In what place soever ye hear the sound of the trumpet resort to us." When the call to colors sounds through the city spring forward and take your place where you are needed.

The Church's Call to Colors

The Church sounds her call to colors. What response have we to make? When the call echoes down the aisles who is ready to leap to his feet and enter the ranks? When the call reaches you in letter or paper or parish leaflet, who is ready to spring from his easy chair and enter the ranks? We read a year ago of the walls and fences and bulletin boards through France and Germany and England placarded with the summons to the army. The call to colors is not always by word of mouth or by echoing trumpets; but it is none the less a call. The Church sounds her call. What response have we to make?

I will ask you to think of three things this morning which the call to colors involves; first, that the Church is an army, a Church Militant; second, that we are soldiers and not noncombatants; and third, the chief matter for our consideration, where and how can we fight?

The Church Militant

First, then, note that only an army sounds a call to colors. The Church is not a body of people meeting for spiritual cultivation alone. It is that; but its members meet for that purpose in order that they may be fitted for their work. *Worship is drill.* Church services and the Holy Communion suggest the commissary department. They provide rations. They build up strength. But the Church has for its great task the winning of the world to Christ. It has a perpetual fight with the forces of evil. Its enemies lurk on every hand, lie ambushed at every turn wherever sin and wickedness are found, wherever ignorance and darkness reign. The Church is an army and the army of an aggressive Master and Captain. Too often it has been thought of as for home defense; but it is not. It is for aggressive warfare, for a world wide fight, for a combat to win the world, for an imperialism beside which that of Napoleon or of any modern imitator fades to insignificance. Its Captain, its Imperator, its Commander-in-Chief has set out to win the domain of the earth and all its people.

Christian Soldiers

And if that is true of the Church, then it follows that the members of the Church, the Christian people, are the soldiers. They are not non-combatants to be protected by some paid force. They are the soldiers themselves. Or let us vary the figure. They used to call the Church "the ark of salvation" in which, like Noah, we Christians would take refuge; and there are many people today who still think of it in that fashion. In modern language they think of it as an armed merchantman, carrying chiefly passengers and with a crew and a few soldiers and guns (the clergy and the services) to protect them. But that is no figure of the Church. The Church is not an ark of salvation. It is a dreadnought, armed and armored for the struggle. You members of the Church are not passengers, but crew; not supercargoes, nor guests; but sailors and soldiers.

The Where and How of Our Warfare

The call to colors is no call to a chosen few to spring to the ranks and fight while the rest of us go hurrying to the bombproof cellars or to the peaceful villages beyond the range of the big guns. *It is the call to all of us to resort to the place where the trumpet sounds—to step forward to take our share in the mighty war for righteousness.*

"But what does that mean?" says one of you. "It sounds very well to put in these figurative terms. It is rather stirring to the imagination and sets the blood moving a little more rapidly; but get it down to practical, concrete life, and what do you mean by it? You tell me I am called to the colors. But I want to know where I am to fight? What definite things I am to do?"

A couple of weeks ago one of my brother clergy called my attention to an article in a famous woman's paper entitled "Suppose They Did?" or "How I Tried to Break Into the Church." It narrated the experience of a man who was eager to serve the

Church and who heard constantly the cry for men, men to do the Church's work, but who found when he stepped forward that there was really no one prepared to give him a job. "I am going to give my life to the Church" this writer said to one well known preacher. "Now what have you for me to do?" And the preacher, caught off his guard, cried "Good gracious! Keep quiet!—be calm!—You must not take us as literally as that."

Now it is perfectly true that there is a good deal of ill-considered talk, a good deal of pulpit appeal which springs from enthusiasm but not from knowledge. It is also true, as the writer who tried to break into the Church states, that there is not really a sufficient readiness to trust lay responsibility. *There is too great conservatism in the conduct of the Church's task.* And yet again it is true that the Church is not ready to assign on the spot work of an official character to any volunteer. If one hundred of you come to me tomorrow and say "put us to work," I cannot put you all in positions of responsibility in a moment, although I can certainly put you all on the way to finding such positions. All these things are true; but it is not true that there is not work and that the work does not lie at hand. The call to colors is a real call. Let us see what it means.

Lack of "Preparedness"

It means first of all that I do regard myself as a soldier in the ranks. I am not thinking of officers' positions nor coveting crosses of merit. I am ready to sit in the trenches all day, in wet and mud, with no chance of distinction if that is my task. I am a soldier and am looking for a chance to serve. The call to colors is a call to remember that the great majority of those to whom it comes must serve in such a way that few will know much of their service. I will take a mother with small children as an example. I will take a father with very long hours in the city, with a small income and a not overstrong body. To what place on the fighting line does the trumpet summon them? I answer that *it summons them first to the worship of the Church.* You cannot fight in the army unless you are really part of it, unless you know what the orders are, unless you get your equipment and supplies. Those good men who honestly believe that they are fighting Christ's battles, although they rarely appear in His ranks, are fighting as guerrillas. They are in the Mexican hills; not on the fair fields of France. They are on the right side, but their fighting is not effective. Guerrilla warfare is of small account in these days.

Guerrilla Warfare

And there are some of these guerrillas of whom one is not quite sure that even that can be said. They are the Christian soldiers, signed with the sign of the cross and pledged to be Christ's loyal soldiers until their life's end, who *choose to fight by automobiling and golfing and tennis and gardening and concerts and teas and luncheons and card parties and good long loafs by the fire with the paper, on Sunday.* They are certainly not fighting in the ranks. Are they really fighting at all? The call to the colors is the call to be seen in the ranks. There are very few of us who cannot be seen there with fair regularity.

And the call to colors is the call to give. The army must be supported in its campaign and it is a citizen army. Each must contribute. You must support your family, it is true. You must have reasonable use of your money for pleasure, recreation, books, social needs; but something you can *give to help in the forward movement of the army.* There are many of us who can give but a little. There are few of us who are compelled to refrain from giving altogether because we really cannot afford it. The call to colors cries to us, how much did you give to the work of the Church in your own parish? How much to the support of farflung battle line in China or Africa? This is no impossible kind of thing. No father is asked to let his babies starve; no mother is asked to let her children shiver; but only this is what the call says: Are you really a soldier? If you really are part of the Church Militant *the call to colors means the call to give.*

Army Sustentation

But it is more than the call to appear in the ranks and the call to give. You are burdened with family and business cares. You cannot give time to Church work. That we are assuming; but *is it really true?* Yes and no. "Yes" we may say so far as technical work is concerned; but "no" we must say if we look wider. Is there no work for righteousness outside the technical work of the Church? How about your children? *Are you fathers helping your boys to be good Christians?* Are you teaching them to fight in the army of Christ? What of your girls, mothers! You are ready to send them to Sunday School. *Are you really trying to see that they are true soldiers of Christ?* And among the people you know, do they think of you as soldiers of Christ? Do they imagine you ever heard a call to colors? *Are you so inflexible for clean and right and good things that men feel your influence at once? Are you so sure of the Church's mission that you are ready to stand by it always and everywhere?* O weak and frail and irresolute men and women!—*the call to colors is the call to show yourselves fighters for Christ in your own home, on your Sundays and your weekdays, among your friends.* Do you count? That is the service which is open to every one; that is service in the ranks. The sound of the trumpet does not summon us to a distant place, to a far off line, nor to a rank of Captain or General or Field Marshal; it summons us to play the part of men and to be soldiers right here. I do not think any one can successfully meet the statement of the concrete call to every Christian to attend Church, to give, to be an influence. The call to colors is that call to every one of us. The trumpet sounds. It summons us to the ranks. It summons us to fight.

Precept and Example

The next matter to note is that it is the response in that spirit which will solve for us the further question of where we are to serve in the more definite work of the Church if we are fortunate enough, as many of us are, to have time and opportunity for it. It is the brave and faithful and competent soldier in the ranks to whom comes the summons to lead. And it is astonishing, too, how many of us, if loyal and brave in the ranks, will find we have time and strength for the more considerable service. Try it and see. But our point now is that *to all who have time and opportunity there is a summons to work.* It may be to friendly visiting or to help the community toward clean politics or to serve on a hospital board, but if you do it as Christ's soldier, it is a response to the call to colors. But the call is a challenge and a definite challenge as to whether we are serving *as best we can,* doing our work loyally as a soldier if we are contented to take up no concrete kind of Church work. Many of us can give time to this work, as many do. There are splendid workers in guilds and clubs and committees; and yet the Church needs more. The Church can use you, but you must be ready and you must be faithful. The Church has no use for officers, commissioned or non-commissioned, who sleep at their posts or play bridge while the enemy is advancing. And for men! We need men for the brotherhoods, for the Sunday Schools, for the choirs, and for the boys' clubs. We need men for missionary committees and social service work and a Peacemakers' Committee, besides ushering and welcoming and visiting.

Definite Work for Christ

The call to colors is a challenge. It cries to us *"What do you mean by this, your profession? Are you really a soldier of Christ or not?"*

And then finally there are some of us to whom the call to colors may come as a summons to the consecration of

life in the actual ministry of the Church. That is not a call for those who are well along in years but for young people at the threshold of life. It is a summons, a challenge to each one. You have counted yourself a soldier of Christ. Why should you not give yourself to the work of leadership? What a glory it is to fight as one of the captains in this great army of the Lord. Men and great army of the Lord. Men and women alike, there is work for both of you. As priest or deaconess there is endless service. Who hears the call?

Call to Leadership

"The Son of God goes forth to war.
Who follows in His train?"

Thus I have tried to point out to you that the Church is an army with a world conquest as its task. I have tried to show you how every member of the Church is a soldier and ought to be in the ranks, ought to hear the call to colors and respond. I have tried to put before you the facts as to what this service means in the ranks for the average man or woman or as an officer. I have tried to show you that the call comes to every one of us. We cannot escape it. We must make some kind of response. We have taken our vows. We have professed our loyalty. And now shall we be found skulking in the rear, hurrying to the bombproof cellars, riding off to the pleasant country beyond the reach of the guns? When the trumpet sounds shall we pretend that we are non-combatants? That were utterly unworthy! For the faithful soldier there must be but one response. He must turn his face to the foe; he must step forward and take his place by the colors.

Hark! the trumpet sounds! The battle is called! Quick! to your places, ye soldiers of Christ!

To the Editor:

On February 7th a gentleman called at the Church Missions House and left at the cashier's desk in the counting room a $1000 bill for general missions. He declined to give his name or to have his gift credited to any Diocese or parish. A like amount was received under similar circumstances last year.

JOHN W. WOOD, Secretary.

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The Ante Nicene, The Nicene and Post Nicene Fathers, 37 large volumes in good order (cost $120), $65. The New Schaff-Herzog Encyclopedia of Religious Knowledge; 12 large volumes (cost $40), $25. Modern Sermons by World Scholars, 10 volumes, free to purchaser of above—all for $85 cash. American & Anglican Pulpit Library, 6 volumes, $8.00. Matthew Henry Commentary, 6 volumes, $4.00.

BUREAU OF INFORMATION AND SUPPLY,
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A UNIQUE OPPORTUNITY.

Perhaps never again will the Churchmen of America have the opportunity of honoring a Presiding Bishop on the occasion of the Fiftieth Anniversary of his Consecration.

Almost coincident with the holding of the General Convention in October, 1916, the Presiding Bishop, The Rt. Rev. Daniel Sylvester Tuttle, D. D., LL. D., D. C. L., will have rounded out fifty years of his service to the Church as Bishop.

Nearly fifty years ago Bishop Tuttle was consecrated Missionary Bishop of Idaho, Utah, and Wyoming. The Church discovered his worth months before it was canonically able to consecrate him. He served twenty years in this great missionary field before he was called to the Diocese of Missouri, which then comprised the entire State.

Soon thereafter, the Church thought it necessary to divide the State; and the present Diocese of Missouri is still so much a mission field that the missions outnumber the parishes two to one. Missouri is practically a big missionary field, though technically it is called a Diocese.

There is no greater opportunity for Church growth in the United States. The lusty cries of so many missions for help —that they may serve—bewilder the comparatively few self-supporting parishes.

Here now is the opportunity for Churchmen everywhere to overleap parochial and Diocesan bounds, and join with Missouri Churchmen in erecting, as a suitable commemoration of the Golden Jubilee of the Presiding Bishop, a church in the newly developing section of Bishop Tuttle's see city.

Fifty thousand people are reported in the census as having moved into the district to be served by the new church during the last ten years. St. Mary's Mission has been chosen to be the Commemorative Church. This is the only building the Church has to represent it at present in this section of the city.

It is hoped to dedicate the new church during the General Convention to be held in St. Louis in October, 1916.

The committee welcomes any gifts, and asks that Churchmen everywhere will give quickly to erect this church, to be built in honor of the long service of their Presiding Bishop.

A minimum sum of $50,000 is sought—Assets to date are over $20,000. Send checks to any member of the committee, or to the Field Agent,

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ON RESUMING THE NORMAL.

The year now closing has been an unusual one in many ways, but in none more than in the interruption of our ordinary occupations. The great social and educational opportunities presented by the Exposition have constantly demanded our attention and richly deserved it. These, too, have brought many visitors whose entertainment has been at once our duty and our pleasure. We have been justified in putting aside much that can be done at any time or enjoyed at leisure for these unusual opportunities and pleasures.

With the close of the Exposition, however, we owe to ourselves and our families a thoughtful survey of our present habit of life, for nothing could be more disastrous than that we make permanent the usage formed and excused by the conditions of the past ten months. Parents and children have been much separated and both have been a great part of the time away from home. Unfortunately, this is not altogether unusual when conditions are normal, but it would be a tragedy if no attempt were made now to restore at least the previous family life. The things which members of a family do together, or may do together, are the most important in our experience. They are at once the expression and the cement of affection; they not only afford the best opportunity for training children, but they also constitute and preserve common interests for parents,—they solidify family life. It would be impossible, then, to overstate the importance of resuming the habit of doing things together.

And one of the most important of these is going to church. Religion is not something which a few people have tacked to the outside of life; it is one of life's elements, a fundamental of experience. We all have it in some form and treasure it. But while this personal religion is vital, like everything else which belongs to the individual, it depends upon human intercourse for its progress. The habits and experiences which constitute each one's religious expression need, as every other part of life needs, a constant social stimulus. We are so made that we must do things together or find our spirit growing dull. Thus private prayer and thanksgiving will inevitably become narrow, will include little which is unselfish, if they are not frequently reinforced and freshened by the religious efforts of other people.

As individuals, we need to recognize God as our Father, pray to Him, give Him thanks with other people, precisely as we need to mingle with them in other departments of life: as friends, enjoying so many things together; as families, blest so richly; we need to give praise in company for the great goodness of God. It is doubtful, to say the least, if many of us will attempt this, except we go to church.

There are, no doubt, other departments of life in which thoughtful consideration would lead us to simpler and more normal paths than those into which we have strayed without thinking much about them. Some are personal, some political, others social. These of which we are now thinking are spiritual, and of great importance. They concern our own present welfare, that of our children, and the greatest of all matters for both, communion with God.

Because of this, in duty and affection, they are urged upon your attention.

REV. W. H. CAMBRIDGE,
Church of St. Matthew, San Mateo.
Dec. 5th, 1915.

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Where Does It Come From?

1. Seven per cent annually of each clergyman's salary paid by his Parish.
2. $5,000,000 in cash, which is necessary because all the men to be pensioned are not now young men. A fund must be provided to cover "accrued liabilities"; that is, to take care of early pensioners without robbing those who should benefit later.

When Does It Begin?

As soon as the $5,000,000 are secured. This will be when the enlightened body of Churchmen and women understand the economy and logic which lie back of Church insurance for the Church's servants.

Who Are Back of the Plan?

The General Convention. 44 Dioceses, all that have yet acted—comprising 4500 of 5800 clergy.

Who Pronounce It "Good Business?"

J. Pierpont Morgan;
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For details see your local committee or write to the Church Pension Fund, 14 Wall Street, New York.

Mr. Morrell Sayre says:

The Episcopal Churchmen of the United States have the responsibility laid upon them in 1916 of raising $5,000,000 before the Church pension system can be started. They also have the great privilege of making a really serious effort and sacrifice for the sake of the clergy of the Church, because this sum, having once been raised, will never have to be done again.

In the future the clergy will be taken care of in a modest, but thoroughly adequate way by such a small percentage falling upon the parishes that no individual Churchman will notice the increase in the amount of his contributions to the Church.

The loyal communicants of the Episcopal Church should rise and embrace this opportunity of starting the Pension Fund, because the sacrifice they make will have two large results, either one of them sufficient to arouse enthusiasm. One, that it gives our Church the undisputed leadership in a very important social field. The other, that they are thereby enhancing in a very effective way the spread of the Gospel of Christ. The power of the Gospel depends, primarily, upon the spiritual force behind it, but it is also considerably dependent upon the effective organization of the material things necessary even in a spiritual organization. The Church has always stood for such effective material organization as well as for the spiritual verities.

In one direction, however, in recent generations, it has failed in this regard. The spiritual leaders—the clergy—have been left to labor under the apprehension of calamity if they lived to be old, if they became disabled, or if they left families after their death. Such apprehension mentally lowered their spiritual efficiency. The pension system, by removing any such apprehension, will set the clergy free to develop their spiritual leadership to the utmost. Hence, the starting of the pension system is the contribution we should now make to the power of the Gospel.

In the report to the General Convention which accompanied the proposal of the system there was put into the forefront of the whole discussion the necessity of starting with a reserve fund amounting to a number of millions of dollars. The fact that this necessity was made the most prominent point is probably the title which that report has to respect as an important pension document. Hitherto, while actuaries had acknowledged the necessity of such a reserve, it has been slurred over, because it is not a particularly agreeable necessity. The name used for this reserve, "accrued liabilities," has now been generally adopted in pension language. Without such a reserve or some equivalent to care for this necessity, any pension system must be brought into bankruptcy and its ends defeated, as the history of many mutual benefit associations shows.

And now, in this campaign, the problem of a pension system is squarely presented to Churchmen. When the Church realizes that there is a problem before it and sits down to that problem, it is, of course, the most efficient of organizations.

Is it not now, in 1916, once for all, to settle the pension problem by starting a really effective pension system?

WHAT IS MY RESPONSIBILITY?

In the machinery of the Church there must be a definite adjustment of the work of the clergy and laity; but that adjustment will never be right and the work of the Church will never be done as it ought to be done until we all stop thinking of the "other fellow's" responsibilities and reckon instead with our own. When things go badly in Church or parish many a clergyman grows indignant at the indifference of the laymen; many a layman consumes time and strength in grumbling about the inefficiency of the clergy. Both have started wrong. They have forgotten a saying which ought to have authority among us about getting the beam out of one's own eye before trying to extract the mote from one's brother's eye. The clergyman must search for his own mistakes first. The layman needs to plumb the depths of his own relation to God, asking whether he is doing his best for the Kingdom of Christ.

It is a pretty safe guess that it would take a rather exceptionally incompetent clergyman to wreck a parish in which twenty laymen meant business. Yes, O Laymen! the thing works the other way around! But these words are written for the laity, not for the clergy. Your primary question is "What is my responsibility in this matter of Christ's work?"

REVISION OF THE PRAYER BOOK.

The Commission on the Revision of the Prayer Book has just finished a four days' session in New York, when eighteen of its twenty-one members were present and much work was accomplished. Final action was taken on proposed enrichment of the Daily Offices, the Litany, the Service for the Holy Communion and the Occasional Offices, except Baptism and Matrimony and Family Prayers. For these there was not time. Sub-committees were appointed on the Literary Form of any proposed changes: collects, prefaces, etc.; on Disciplinary Rubrics; on the Preparation of the Report to be presented to the General Convention, and on Printing. For this last committee a bank account is needed, and the work of the Commission must needs be hampered unless some wealthy Churchmen are moved to help the cause of Liturgics and the enrichment and efficiency of our Service Book by generous contributions to the treasury of the Commission.

No one need fear that something radical, offensive or destructive is to be done by the Commission. Indeed anything accomplished must necessarily be by action of the two Houses of the General Convention to whom the Commission will submit its report. Furthermore the Commission will not *recommend* to the General Convention any proposition which has received less than a *three-fourths'* vote of the members present at its recent meeting.

Other matters receiving merely a *majority* vote, will be submitted as *proposals* without recommendation. So careful and thorough has been the consideration given the many suggestions made to the Commission, so painstaking the labors bestowed upon their various tasks by the sub-committees and liturgical experts, that I, as chairman (not included in either category), can safely commend the results to the *favorable* consideration of the whole Church.

The Commission adjourned to hold a final protracted session in Easter week, when the report will be adopted and material put in order for the printer. It is intended and hoped to have the recommendations and proposals in the hands of the members of the General Convention before September first.

CORTLAND WHITEHEAD,
Chairman.

February 14.

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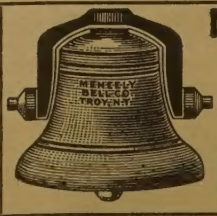
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BISHOP'S APPOINTMENTS.
MARCH.

The Bishop again calls attention of the clergy to the duty of having the Licenses of Active Lay Readers renewed.

6.—Pre-Lenten address ad clerum, Cathedral.
12.—I Sunday in Lent. A. M., St. Paul's, San Francisco. P. M., Relief Home. Evening, St. Stephen's San Francisco.
19.—II Sunday in Lent. A. M., Ordination, Cathedral. Evening, True Sunshine Mission, San Francisco.
26.—III Sunday in Lent. A. M., Burlingame.

We are glad to report that Bishop Nichols continues to gain in strength.

The Rt. Rev. George C. Hunting, Bishop of Nevada, is taking some of Bishop Nichols' appointments during his convalescence.

The Rev. Ernest Bradley underwent an operation at St. Luke's Hospital the middle of February and is now convalescing.

The Rev. Leslie C. Kelley will be advanced to the Priesthood in Grace Cathedral on the second Sunday in Lent, March 19th.

The Rev. Hugh L. Burleson, D. D., Editorial Secretary of the Domestic and Foreign Missionary Society, was one of the speakers at the Laymen's Missionary Conference held in San Francisco February 20-23.

CONCLUSION OF THE REPORT OF THE COMMITTEE ON THE STATE OF THE CHURCH

To the Sixty-sixth Convention of the Diocese of California.

We, your Committee, therefore, call upon you to spiritualize the whole method of giving, and, in conclusion, offer the following resolutions:

Resolved, That this Convention call upon the clergy and laity during the coming year, in addition to their usual offerings and donations for Church purposes, to give as a Thank Offering for the recovery of our beloved Bishop, one day's income, to be divided between Diocesan Church Extension and General Missions.

Resolved, That, to carry this into effect, a Committee be appointed to consist of the Deans and Secretaries of the Convocations, the Chairmen of the Board of Christian Education and the Social Service and Charities Commissions, and a lay representative from each of these bodies, who shall with the clergy organize in every parish and mission auxiliary committees for the personal presentation of this opportunity to every individual of the Diocese.

San Francisco, December, 1915.

During the past year several congregations, disregarding the resolution of Convention requiring all moneys, *from every source* for General Missions to be remitted through the Treasurer of the Diocese, have remitted direct to New York, thus causing considerable confusion, one result being that in several instances the Annual Report to Convention will show some congregations as delinquent whereas they have paid the apportionment in full, having remitted a portion direct. The Treasurer can neither receipt for or report moneys which have not passed through his hands.

WM. A. M. VAN BOKKELEN,
Treasurer.

UNITED LENTEN SERVICES IN SAN FRANCISCO.

March 15—St. Paul's, "Our Need of God," Rev. F. W. Clampett, D. D.
March 22—St. John's, "Our Need of Christ," Rev. M. McMurray.
March 29—St. Stephen's, "Our Need of the Church," Rev. E. Morgan.
April 5—St. Luke's, "Our Need of the Scriptures," Rev. C. Miel.
April 12—Trinity, "Our Need of Prayer," Rev. J. W. Gresham, D. D.
April 19—Cathedral, "Our Need of the Sacraments," Rev. H. S. Hanson.

The outlines for the usual Noon-Day Lenten Services that have been held for so many years in the building of the Merchants' Exchange Building on California Street are being prepared. The committee is doing its best to make this year's Services as attractive as possible. The central place for these meetings, the convenient time at which they are held, the prominence they have held for all these years, the general attractiveness of the surroundings as well as the prominence of those who offer their services for these blessed Lenten days, should win many more to the meetings than have ever come before. Let all who read these lines bear in mind that they can lend a great influence often over their men friends by calling their attention to the fact that they are wanted there, and urge them to go and experience for themselves how pleasant it is to spend a few minutes in this way.

THE CANON ON LAY DELEGATES

The Editor The Pacific Churchman:

Will you let me point out what seem to me to be obvious and important reasons why the amendment to the canon on lay representation, as proposed to and carried in the Convention of 1916, should not finally pass.

In the first place, it puts additional power in the hands of what is already the strongest force in the house, and seriously depletes the influence of what is relatively much too weak. As a matter of fact, the work of our annual convention is at present dominated by some eight or ten of the larger parishes, whose members occupy the floor, initiate legislation, man the committees, and send their delegates to the General Convention. So far as legislation is concerned—except to help to provide the necessary quorums and votes for the measures which others initiate—the delegates of fifty of the missions and smaller parishes might as well remain away.

Secondly, it is contrary to the fact to say that the communicant either is or ever has been the unit of representation in the Church. As every serious student of history knows, neither in the imperial councils of the fourth and fifth centuries, nor in the more numerously attended gatherings of the mediaeval period, did the local number of communicants have anything to do with any one's standing on the floor. It is true many considerations entered into the problem of representation—some of them rather curious to the unenlightened mind; but never the number of those entitled to receive the Eucharist: in fact, anything and everything but that.

Thirdly, the ratio of distribution as proposed has only to be seen in operation to have its inadequacy disclosed. If the amendment as voted becomes the law of the Diocese, some forty odd parishes and missions will have one representative and one vote each in the house; thirteen will have two representatives each and two votes; twenty will have three representatives each and three votes; nine will have four representatives each and four votes; two will have five representatives each and five votes, and one will have six representatives and six votes. In other words, ten organized units at one end of the line will be able to outvote forty-three organized units at the other. This, however, does not exhaust the invidiousness of the possible situation. As every one familiar with the actual conditions knows, it will be not simply as easy for the units having five votes to get out a full delegation as for the units having one vote; it will be at least three times as easy. That is to say, the unit entitled to five could as easily put fifteen delegates in the house as the unit entitled to one could bring that one. The proposed canon, therefore, places additional power in the hands of the parishes which already control the Convention, and presents a handicap, so serious as to amount in practice almost to proscription, to the parishes and missions which do not.

To rectify this a radically different distribution from that contemplated by the tentatively enacted canon should be made. If the purpose of the Convention is to make possible representations from the entire Diocese—above all, if its purpose is to strengthen and maintain the Church—then a minimum delegation of three is probably the lowest likely to be found to work successfully, with of course a separate vote for every delegate answering to the roll call, and an increase in the larger parishes as provided by the amendment already voted. The lines of differentiation would, however, better be drawn, I believe, at 75 than at 50 communicants; at 150 than at 100; at 300 or 350 than at 250.

There is no danger, it seems to me—there never, I think, has been any danger—of the smaller parishes and missions committing the house to unwise or inadequate action, since their representatives rarely occupy the floor or initiate legislation; but there would seem to be a danger—so far at least as the laity is concerned—of making what is already highly centralized into a point without a periphery, and of disfranchising half the units which comprise the Convention as it is at present constituted.

WILLIAM HIGGS.

Gilroy, Cal.

To the Editor:

We have just learned that some friend, with doubtless the best of intentions, has started a socalled chain letter asking each recipient to send twenty-five cents to the Church Missions House to be used for the Emergency Fund, and to forward a copy of the letter to each of two friends asking them to do likewise.

Needless to say, the Board of Missions knew nothing of the initiation of this effort. While deeply appreciating the spirit and motive prompting it, the Board cannot encourage such an undertaking. Recipients need not hesitate to "break the chain."

Very truly yours,
JOHN W. WOOD.

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TWENTIETH ANNIVERSARY OF BISHOP JOHNSON'S CONSECRATION.

St. Matthias' Day, February 24th, commemorated the twentieth anniversary of the consecration of Rt. Rev. Joseph H. Johnson, D. D., Bishop of Los Angeles and the Diocesan Convention decided to mark the event by the raising of a fund for the Extension of the Missionary Work of the Church in the Diocese. The Committee is endeavoring to secure at least $25,000 and, if possible $50,000, half of which shall be made a Capital Sum, for which the interest alone shall be expended annually for the support of the Missionary work, and the other half shall be known as the Bishop's Fund, to be used by him for new work in unoccupied territory.

The Church in southern California has made rapid strides in the twenty years since the Diocese of Los Angeles was erected.

At the Primary Convention, thirty-one priests and two deacons were entitled to seats and votes. At the Convention of 1915, the total number of Canonical Clergy was ninety-four and eleven deaconesses.

In 1896 there were 16 parishes and 27 organized missions; and 37 clergy (31 in actual service). In 1915 there were 40 parishes and 36 missions in union with Convention and 14 missions not in union. Total number of parishes and missions, 90; Sunday Schools, 72, with 540 teachers and 5174 scholars.

The Diocese is divided into four Archdeaconries under able Deans who are alive to their responsibility of leadership.

The Episcopal Endowment Fund has grown to $55,000; the Disabled Clergy Fund to $16,000; Widows' and Orphans' Fund to over $5000.

Among the events of the last decade are the acquisition of the splendid Hospital of the Good Samaritan, and the two schools—the Bishop's School for Girls at La Jolla and the Harvard School for Boys at Los Angeles.

Other institutions which are doing effectual work are: the Neighborhood Settlement; the Church Home for Children and the City Mission.

THE CALL OF THE DESERT.

By Rev. Edward J. Hoering, of St. Michael's Mission, Tucumcari, New Mexico.

Life on the plains has a subtle charm "all its own" that few can fully appreciate who have not slept at least one night on the open prairie, with the earth for mattress, the sky for blanket, and the stars for candle. Far away from the haunts of men, with their changing fashions, their enigmatical philosophies, and their crumbling civilizations, alone in God's Prairie Garden the soul seems to come closer to the Great Source of all Life and Being and feels the presence of the Eternal Power that created all nature and saw that it was good.

Refreshed by dreamless sleep on Nature's kind bosom, the "roseate hues of early dawn" flooding the spirit with a sense of infinite creative power, the fragrant desert breeze breathing into one's nostrils the breath of life and health, there comes over one an exhilarating desire to live, to accomplish, to build. Something of the mind of God reflected in the human brain seems to say, "Let us create —let us accomplish," and perhaps the spark of a noble ideal is fanned into flame, kindling the steady glow of a noble purpose; or, dying out, becomes lost in the gray embers of wasted lives and lost ideals!

Moses alone on Mount Sinai, Jesus alone on the Mount of Olives, Abraham Lincoln in the lonely wilderness, Beethoven in the silent forest,—these felt the presence of God in solitude, and after communing with the Great Spirit of the Silence gave His message to the world graven on tablets of high ideals.

Alone on the desert, if the heart be rightly attuned, we feel the nearness of God. From the loftiness of the plateaus the kingdoms of the world seem to lie at our feet. We feel the silent power of the Spirit leading us in the solitude, as it so often led the Son of God "into a desert place apart," and there comes to us a deeper realization that we, too, are Sons of God with a divine mission. In the silent vastness of God's desert, away from the distractions of a fevered world, comes the challenge to proclaim our great message to humanity—"Man shall not live by bread alone!"

It is as hard not to feel the inspiration of the desert as it is to explain it. A man comes to the Middle West and locates in, say, Tucumcari, New Mexico. He finds steam-heated and electric-lighted brick and concrete business blocks where but a few years ago prairie dogs and bear grass flourished undisturbed. On the spot where, about a dozen years ago, pioneer settlers built the first camp fires of sage brush and startled the owls and the coyotes with the uncanny illumination of their lonely haunts there stands now an up-to-date newspaper office, a soda fountain, or a "booster club."

Laying foundations has undoubtedly a fascination for most of us. What "pioneer settler" does not love to point with pride to the fact that he built the first shack, planted the first tree, or put up the first fence in what may now be a hustling and thriving town? While material gain is the actuating motive in most constructive enterprises, such as, for instance, the reclamation of the desert, few men are so wholly mercenary as not to feel something of the pride of achievement; few so dull as not to have some kind of a vision, of however sordid a nature, of a future structure rising upon the foundations of their present efforts.

The "Spirit of the West" might be described as an unbounded faith in the possibilities of the future, with enough energy and "grit" to stick to the job of laying foundations in the present. The late Bishop Spalding said, "A western town of two thousand inhabitants takes itself as seriously as an eastern city of one hundred thousand—and this is the reason: the history of the western town is ahead of it." This feeling that one is taking an active, constructive part in making history inspires people with the optimism and energy which are so evident in the West. It is so infectious that in a hamlet with a couple of hundred inhabitants fifty miles from the railroad nobody doubts that "when they get the railroad" the town will rival Chicago or New York. And the true western "booster" realizes that "it is up to him" to do his full share towards the realization of the vision. He must blaze, build, and boost, often doing more boosting than is consistent with honest and disinterested motives.

In describing the character of our western life today, Bishop Spalding said, "It is optimistic, confident, progressive; but it is also boastful, self-satisfied and speculative. The possibility of the western hamlet becoming in the future a place of influence in the State and Nation requires the Church to lay in it foundations of religion and righteousness. The further fact that the western hamlet is now only a small and unimportant social group is a challenge to the Church to bring into it the elements of truthfulness and humility and honesty which are lacking, but which are absolutely necessary if its future greatness is to rest upon a solid basis."

This challenge, this vision of future possibility is a part of the inspiration of the desert which is felt by those little groups of noble workers known as Women's Guilds when they strive for the "building from God, a house not made with hands, eternal, in the heavens." Just such a faithful little band, at most two or three, inspired by the vision which is ever present with the true Children of the Church, sowed the seeds which have grown into the present St. Michael's Mission, at Tucumcari, New Mexico. In 1908 the loyal "two or three" gathered together in Christ's Name, first at one house, then at another—after the manner of the Christians of the early centuries—to take part in that dear Prayer Book service of their childhood days, and to start a Sunday School. Tucumcari was at that time too far from anywhere to be blessed with more than an occasional visit from the late Bishop Kendrick, but was fortunate enough to be able to secure the services of a Priest (Rev. Harvey M. Shields of Dawson) once a month. The devoted and self-sacrificing labors of these Men of God cheered and inspired the now growing Woman's Guild to further efforts, so that by 1909 St. Michael's Mission owned a little adobe building about as large as the average living room. But it was their very own, all paid for by the labors of the Guild and a few men, and with its little white wooden cross over the door everybody was as proud of it as though it were a great Cathedral.

Then came the problem of furnishing "the Church." The first lecturn was a packing box, and the little altar a kitchen table, covered with white muslin. Since these early and unpretentious beginnings the building has been enlarged, and now forms a cozy Parish House and Rectory combined, while the small but very earnest congregation, with assistance from the Domestic and Foreign Missionary Society, has raised sufficient funds to procure the services of a resident Priest.

From such an insignificant beginning this little mission on the desert has grown until it now has a flourishing Sunday School, an athletic club, an institute of liberal education giving instruction in many useful subjects, including music, to the young people of the community, a library, a choral society, and the usual complement of Church organizations.

St. Michael's Mission, Tucumcari, New Mexico, is an illustration of what can be done by a handful of loyal Episcopalians on the desert who are willing to work and wait. Sowing the seed of the Word may sometimes appear to be a wearisome and discouraging task, but the Lord of the Harvest is ever mindful of our humblest efforts and always willing to strengthen us with His Spirit, so that in His own good time the foundations laid by our weak and often tired hands

shall become a part of that "building from God, a house not made with hands, eternal, in the heavens." No wonder is it that our Woman's Guild, with such a training, has become the "Rector's right hand!"

THE JERUSALEM AND EAST MISSION. (J. & E. M.)

The first that we hear of any special efforts on the part of the Anglican Church to establish herself in Jerusalem, was when Rev. Michael Salomon Alexander, a Jew by nationality, of German birth, but converted to Christianity, and, also, Professor of Hebrew at King's College, London, was consecrated Bishop, November 7, 1841 and sent to superintend the work of founding the Anglican Church in Palestine.

Being a Jew and otherwise qualified, it seemed most fitting that he should be the *first* Bishop to undertake such an important work.

The Greek, the Latin, the Maronite, the Nestorian and the Jacobite Christians were already on the ground with their head officials. But Bishop Alexander found himself quite able to co-operate with them, as Representatives of a common Saviour, the Christ.

The success of Bishop Alexander has been put upon the pages of Church history of the time, while at the end of four years he died suddenly on his way to Alexandria, Egypt. And Bishop Samuel Gobat, another Jew, was set apart to fill the vacant place, June 20, 1845, who died in 1879, and was followed by Dr. Barclay, who died in 1881. The Bishopric as thus constituted came to an end and was revived and reconstituted on present basis in 1887 by the appointment of Bishop Blyth, who died November 5, 1914. When Bishop Blyth went there, to find conditions, particularly in the Church, at such a low ebb that a "beginning" had to be undertaken and carried on, on modern methods of the nineteenth century.

His first efforts were for a fresh revival of true religion *in* Jerusalem itself, following the counsels of the great predecessor, St. John, Rev. 3:2. "Strengthen the things that remain."

Proof that he was just the man for the place soon became evident in that he won the co-operation of the heads of the other branches of the Church Militant to a most wonderful degree, the reaches of which are felt to this day.

What he accomplished in the way of building one of the grandest of Churches and on territory acquired within the limits of the old city and deeded to the Church, her St. George's College, her Boys and Girls' Schools, and her Hospitals in Jerusalem and, also, in other parts of Palestine and in the East, have all been put on record for the benefit and instruction of the Church the world over.

But what has been of peculiar interest and of great practical value, was the beautiful harmony which he brought about among all shades of the Faith and of being recognized among them all as a "Peace Maker" like his Master who had come down from heaven to bring peace to men, of which he was the accredited representative of the Historic Anglican Church.

We quote from the Commission sending him there, "to convince those Churches represented in Jerusalem, and especially the Orthodox Greek Church, that the Church of England does not wish to disturb nor in any way interfere with them, but rather to render them such assistance as they may desire with a view to co-operate on Catholic principles, and in the prospect of Unity." And when Bishop Blyth reached there he felt at once that he was not to be a proselyter to secure converts to his own Order of the Faith, to be gloried in, but rather to "Strengthen what in them he had to acknowledge was good in their own ecclesiasticisms."

And he was so conscientious and consistent in this that no suspicion ever arose that he was other than a fair and safe "fellow-worker" among the Branches of the Church in Jerusalem. And when finally he had to lay off his armor and go back to England, it was one of the things ever after to be remembered by others outside of Palestine, what a gathering there was among the heads and sympathisers of the various Christians, to show their feelings of loss at his departure and to express their gratitude for what a blessing he had been to them.

This it is above all other considerations that commends the Mission today to us as worthy of all our sympathy and help in continuing it under the worthy successor of Bishop Blyth, Bishop McInnes, who has already given abundant evidence that his predecessor's policy will be *intensified* rather than ignored, and that like his Divine Lord who never insisted upon great and sudden experiences akin to the miraculous in the transfer of either Jew or Gentile into His Kingdom, so he too would take what of religious faith and wherever found and build upon it for Christ and His Church. (We commend to both Clergy and Laity the careful reading of *Bible Lands* for the present Epiphany as proof of what we are saying and we wish that we had hundreds of copies of that number to be scattered among our people.)

Such a mission at the very heart of Christendom and conducted upon such principles for the example of all who bear the name of Missionaries, is worthy of all praise. And we are happy to know that the Church of our faith tries to act upon such lines and seeks first to find out what religious foundation there may be to build upon and to be strengthened as a basis for greater growth and that when she finds such evidence among Romanists, she bids the fellow Christian to be faithful to his own church and to get all the good possible from its teaching and thus prepare the way for opening the man's heart for what can be shown of value in our own professedly reformed ecclesiasticism.

How much there is here to be recommended to those of different religious persuasions whose first endeavor so much seems to be to teach the beleagured stranger that he must be *an outcast unless* he renounce his present church as a stepping stone to real conversion and to the betterment of his relation to *the* Kingdom of God?

Thankful as we should be that God has presented such a noble Mission as an object lesson right in Jerusalem, does it not appeal to us as demanding *the first place* in our sympathies and worthy of most generous contributions for "strengthening of the things that remain" after all that Jerusalem has been called to suffer and is still suffering at the hands of savage Moslems and led on by a nation claiming to be disciples of the Nazarene?

As supplementary to the above we may add that Province Eight, the most distant from Palestine of all the rest, has been specially interesting herself in this missionary field and has within five years contributed to its support.

Starting with 1911 in an offering of only $72.89, and increasing it to $187.66 in 1912; to $361.69 in 1913; to $534.12 in 1914, and to $670.38 in 1915, or an average for the year of $0.013 per communicant. And that the Diocese of Los Angeles, one of its jurisdictions, gave of this $350.88, or $0.033 per communicant.

Our Church people only need the proper information as to this department of Christian Missions, to awaken interest and to secure material co-operation in its support.

The time should be near when reports of Jewish Missions will stand *first* in order, in missionary gatherings, and before the true followers of the First and Great Missionary, Jesus Christ, have reached their proper level, and also have some recognized and established pages of our *Spirit of Missions* magazine.

HENDERSON JUDD,
Los Angeles Diocesan Representative, and Hon. Sec. of Province Eight for the J. & E. M.

Eve of Septuagesima Sunday, 1916.

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"FOOLS AND MAD."

Charles T. Murphy, Rector, St. Athanasius Church, Los Angeles.

"The President handled the pacificists in the roughest fashion. 'These men look straight into the face of facts,' he shouted, 'and see nothing but atmospheric air. You should listen with indulgence to them, but absolutely ignore their words. They have the right to talk, but they have no right to influence us.'" (From report of President Wilson's speech in St. Louis, February 3.)

"The prophet is a fool, the man that hath the Spirit is mad." Hosea, 9:7, spoke these words, but with biting sarcasm. They hit off the popular cry against those who venture to advocate the principles of national conduct spoken from the mouth of Jesus Christ. Fools and mad they may be to suggest in this enlightened age that God has anything to do with the safety and peace of human beings. It is openly said that the Christian ideal of life on the basis of love is a beautiful iridescent dream, but it doesn't work. The god who controls the earth now, works things on the principle of the survival of the fittest. And the fittest to survive are those most efficient in getting the big guns there first.

But it is a coincidence that this is the argument used against the warnings of Hosea, Isaiah, Jeremiah and the other deluded prophets of Israel in a similar national crisis. And this is the argument that succeeded in turning the Chosen People to trust for protection in a worldly preparedness rather than the Word of God. As a result war, humiliation and bitter captivity became the fate of God's people, as the Spirit had said. Here is not theory or guess-work. It is history. The fool Prophets had the last word.

The reported utterances of the President of the United States seem to command silence on the part of those who seek a higher wisdom than even his for the guidance of our national policies just now. They appeal to popular prejudice to nullify any voice that pleads for a better way to safe-guard the honor of our loved land than that of flaunting pride and boastful coveteousness. Believing in his wise statesmanship and Christian scholarship, one prefers to think he has been misquoted. There is a better way of keeping at peace than by challenging other nations to stop our plans for commercial expansion—than by threatening to compel the whole world to behave as we think they should, because we can and will blow them off the face of the earth if they do not.

The issue is not between armament and defenselessness. It is between national righteousness and national unrighteousness; between honorable and fair-minded business and unwholesome and unfair commercial expansion; between God's law for the dealings of men, and the hideous sins of national pride and coveteousness. Make your instruments of destruction, if need be; build your big guns; train up your million soldiers—increased taxation may even do us good in lessening our corrupting luxury. But do not put your trust in these to keep the peace. Trust in righteous dealings, and stop this shameless propaganda to take advantage of the sorrows of the rest of the world to seize power and wealth belonging to others.

This is what is behind this "Preparedness" hysteria. It is a deliberate movement, instigated by interested groups, to lead this nation into a sinful career. The power and prestige of this Government is needed to permit its citizens to roam freely as a superior people around the world, and undertake a course of commercial and political conquest. What they acquire in troublous times will require the strong arm of force to hold in the period of adjustment that is to follow. The hitherto clean hands of our country has made it influential and a power for good among nations. But now it is proposed to make it a "World Power." And what does this mean? That it can interfere with impunity in the affairs of other nations, and hold whatever "rights" or trade it can pick up against the needs or rights of others. These are the causes of modern wars. Their naked names are Pride and Covetousness. And God punishes them that practice such things.

Are we "fools and mad" to prophecy these things?

THE LAYMEN'S MISSIONARY CONVENTION.

The Laymen's Missionary Movement must have been born of God, or the soul-stirring addresses given in San Francisco at the great convention just closed would have been impossible.

Not only were the men who spoke qualified to speak because of their personal experience and world-wide achievement in the home and foreign field, but they had the seal of God's approval in that their messages not only stirred men's souls, but searched their hearts until the cry of every honest heart present was that life might be spared until the near future would show there were men in San Francisco and the Bay Cities that would give not only time and money but consecrated heart and soul service to the cause of Christ both at home and abroad, that would put to silence forever the accusation that the men of northern Calinia were careless or indifferent as to the great purpose of the Church of Jesus Christ and the extension of His kingdom at home and abroad.

Before saying a word about the convention as a whole, it seems to me the fitting thing to do would be to immediately plan and arrange a date for the return of the team that so sweetly, so eloquently, and so marvelously and effectively brought us the message of the convention. If they could arrange to return, say in September or October next, I have no hesitancy in stating that I am sure we could arrange to have a convention that would register not less than 5000 delegates. Just think for a moment what an inspired, well-informed body of men could do for the extension of the kingdom as they went back into their different churches to carry the message to others, and to hasten the day when all men everywhere, if they did not accept, at least had the opportunity given them to accept Him whom to know aright is life eternal.

Now just a closing and brief statement in response to the request of a Churchman, an ordained clergyman of the Episcopal Church who asked me to write up for the *Pacific Churchman* something about the convention.

When the delegates of the Episcopal Church met together with Dr. Burleson on Tuesday, February 22nd to consider our Church's share of the great world-wide task, we unanimously adopted the team's suggestions for the continuance of the work in our different churches. At this meeting men were asked for their impressions of the convention. A vestryman took the floor and said, "The singing of the men in the great hymn, 'The Battle Hymn of the Republic,' so impressed him he had to stop at the close of the first verse." A clergyman said he had material enough already for many sermons. Laymen reported also, but none could find words in which to express themselves.

To give an adequate report is an impossibility. The singing was great. The introduction of the team by Dr. Fred B. Fisher, the team leader, was unique. Rev. James P. McNaughton on "War Experiences in Turkey," was something never to be forgotten, and will result in leading many men to a closer walk with the Master. Bishop J. W. Bashford on "China" gave us a wonderful message which shall linger with us the balance of our earthly pilgrimage. Our dear, big-hearted, whole-souled Episcopalian, Dr. Hugh L. Burleson on "The Test of Discipleship," spoke as he was moved by the Holy Ghost, and I wished as I listened that a man who calls himself a Churchman and refused to have anything to do with the convention stating the Episcopal Church would not think of going into the convention had been present. All I can say is he knew not whereof he spoke when he made his statement, like St. Paul when he was Saul of Tarsus, and held the clothes of those that stoned St. Stephen. We can surely say without any unkind feeling, "Lord forgive him for he knew not what he said." Perhaps he did not know that our dear Bishop Nichols has heartily endorsed the movement, and requested both clergy and laymen to attend as many sessions as possible.

The other men were all equally unique in their messages on the topics covered. Fred Fisher in his eloquent and heart-gripping talk on "India's Silent Revolution" will stay with us until we do something for India. Then a word on Dr. Johnson's closing talk, "Can America Keep Christ." He clinched the closing of the convention with this question in many a heart, "What am I really doing," and the response to the same came unanimously, "He can count on me by His grace and help." Mr. Naftzger sung a solo entitled, "He Was Not Willing." I just give the first and last verses as follows:

He was not willing that any should perish:
Jesus enthroned in the glory above,
Looked on us tenderly, pitied our sorrows,
Poured out His life for us—wonderful love.
Perishing, perishing, thronging our pathway,
Hearts break with burdens too heavy to bear:
Jesus would save, but there's no one to tell them,
No one to lift them from sin and despair.

He is not willing that any should perish:
Am I His servant—then how can I live
Longer at ease with a soul going downward,
Lost for the lack of the help I might give?
Perishing, perishing, Thou art not willing:
Master, forgive, and inspire us anew:
Banish our worldliness, help us to serve Thee,
Keeping eternity's values in view.

Let us arise as men who some day expect to look into the matchless face, the Face of our Master, and hear Him say, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

A. Layman.

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The Woman's Auxiliary

President, Mrs. Louis F. Monteagle, 2516 Pacific Ave., San Francisco.

Vice-President, Mrs. J. O. Lincoln, 1051 Taylor Street, San Francisco.

Secretary, Miss M. A. Hawley, 528 27th Street, Oakland; telephone Oakland 7406.

Recording Secretary, Miss K. W. Stoney, 3294 Jackson Street, San Francisco.

Treasurer, Mrs. A. C. Kains, 828 Francisco Street, San Francisco.

Treasurer of United Offering, Miss L. J. Gibbs, 3565 Washington Street, San Francisco.

Treasurer of Bishop's Auxiliary Fund, Mrs. L. M. Robbins, 2203 Sacramento Street, San Francisco.

Secretary of Junior Auxiliary,

Secretary of Babies' Branch, Mrs. A. H. Redington, San Mateo.

Secretary of Missions Study, Mrs. C. Edward Holmes, Belvedere.

The March Diocesan Meeting will be held at Grace Chapel, Monday, March 6th, at 2:30 p. m. Deaconess Pick, who has been one of the most efficient missionary women in Alaska, will give the address.

The Marin County Quarterly Meeting was held at St. Paul's Church, San Rafael, on Thursday, February 3rd, with a large and representative attendance, both of members of the Woman's Auxiliary and of the Junior Department. Several of the Diocesan officers were also present. Excellent reports were presented by the Branches, showing how active and zealous they are. It was especially encouraging to hear the Junior officers give an account of what they have accomplished and their happiness in their work. The speakers were the Rev. M. Mullineux, Chaplain of the Seamen's Institute and the Rev. L. B. Ridgely of Hankow. Mr. Mullineux was glad to report that the Institute is again entirely in charge of the Bishop, and that the floating debt is paid. But he made an eloquent plea for more steady and generous support for the work. Mr. Ridgely spoke particularly of the educational work for both men and women in China.

The Alameda County Quarterly Meeting was held at St. John's Parish House, Oakland, Thursday, February 17th, with a representation of twelve Branches. Mrs. Monteagle presided. Greetings from the Auxiliary in Nebraska were presented by one of the members who is visiting in Oakland. The Rev. L. B. Ridgely of Hankow made a most interesting address, telling of the Woman's Auxiliary in the District of Hankow, begun in Wuchang in 1899. It has grown wonderfully and its Annual Meeting is an event in the lives of the members. Then the earnings of the women are presented to God for His work, one-third being given always to the United Offering, one-third to the expenses of their own Branch and one-third to some missionary project in the District. The great interest of the meeting centers in voting the disposition of this last third. Mr. Ridgely also spoke of the schools in which native clergy are being trained. The offering ($15.50) was given for Mr. Ridgely's work. Mrs. Ridgely added some interesting anecdotes of the Auxiliary Branch in Wuchang.

The Rev. Walter H. Cambridge will conduct a Quiet Day on Wednesday, April 5th at St. Stephen's Church, San Francisco.

That the Hospitality Committee of the Auxiliary is doing a very real service for missionaries passing through San Francisco has been proved by many letters sent back to its members by those whom it has been their pleasure to greet and bid God speed. They feel that any effort of theirs is abundantly compensated by the privilege of knowing those who are going to work in the missionary outposts, but it is a great pleasure to receive a letter like this:

"I want to take the first opportunity to thank you for all your many kindnesses to Miss ———— and myself. It gave us a warm and pleasant feeling to be 'seen off' from a city which is no longer strange. And we greatly appreciate your taking so many hours of your busy day. I hope that in these next five years we may see you at St. Hilda's and have the opportunity to be hospitable in our turn."

The dinner of the House of Churchwomen was a great success.

The president, Mrs. Bulkley, cordially welcomed the delegates and friends to our "Annual Thanksgiving Feast," briefly noting some of our blessings of the past year. First of these she mentioned the recovery of our beloved Bishop.

Closing her address of welcome, Mrs. Bulkley introduced Mrs. Richard Kessler of Oakland as the toastmistress of the evening.

Mrs. Kessler took her hearers once more through the Exposition, finding in its wonderful courts and sculptures, certain prototypes of the ideals of the Church: the ideal of loyalty, of enterprise, of courage, of mutual helpfulness, of achievement, of study, introducing those who were to speak on these subjects.

Miss Fiedler of Sausalito spoke a few inspiring words on the "Ideal of Loyalty."

Mrs. Sanborn, the President of the Woman's Auxiliary Board of the Exposition, of the splendid protective work accomplished by the Travelers' Aid.

Mrs. Gaillard Stoney again entertained with her inimitable Scotch stories.

Mrs. Bunting of Centerville, told of the activity and progress of "Martha's Exchange."

Mrs. J. O. Lincoln made a stirring plea for earnest Bible Study in the Christian home.

Mrs. Kessler paid a glowing tribute to Bishop and Mrs. Nichols, saying that the sum of Christian ideals is to be found exemplified in them. She found their prototype in the Tower of Jewels, the center, the heart, of the whole,—exhibiting the enterprise of the Adventurer, the courage of the Soldier, the wisdom of the Philosopher, and the missionary zeal, loyalty and spirituality of the Priest.

Mrs. E. L. Parsons of Berkeley responded with delightful stories of personal acquaintance with Bishop and Mrs. Nichols, closing her remarks with a beautiful poem by Charles Kingsley as an appropriate tribute to them.

E. F. L.

BERKELEY DIVINITY SCHOOL.

The eighth course of "Divinity Sermons or Lectures" on the Mary Fitch Page Foundation was given by the Rev. William Densmore Maxon, D. D., of the class of 1881, Rector of Christ Church, Detroit, Michigan, on Monday, February 14, 1916, and the three following days, in the Chapel of St. Luke, after Evening Prayer at 5:30 o'clock. The subject was: Christian Vitality: I. The Aim and the Strife; II. The Emphasis of Individuality; III. Faith Tested; IV. Christian Education.

ELEVENTH ANNUAL MEETING OF THE HOUSE OF CHURCHWOMEN.

The Eleventh Annual Meeting of the House of Churchwomen opened January 25th, 1916.

The growing interest taken in it was plainly evinced by the attendance being nearly double that of former years.

The annual address of the President was an able and instructive resumé of the ten years work in the House.

Pleasing addresses were given by Bishop Moreland on "Home, the Workshop of Character," and President Benjamin Ide Wheeler on the "Various Activities of the University of California."

The reports were as usual very interesting and showed advancement in each branch which was very encouraging. A full account of them will be found in the Journal.

Assurance and confidence that all will go well with the House of Churchwomen is felt by all the members because of the re-election of Mrs. Bulkley as president for the ensuing three years. Mrs. H. M. Sherman was elected as vice-president from the San Francisco Convocation.

M. A. S.

To the Editor of the Pacific Churchman:

Dear Sir:—The *Hand-Book on Colored Work in Dioceses of the South*, compiled by Mrs. Thomas Roberts, issued March, 1915, having run out quickly a revised edition with a *Second Part* is now in press. This additional matter is compiled from fresh facts about the Southern field and contains a partial report of the Colored work of the whole Church.

In response to urgent requests, in May, 1915, letters were addressed to all Bishops outside of the Southern field for information about their Colored work, but at that time several annual conventions were about to convene or already in session and nothing could be done in the matter until too late for this edition.

In 1915 Advent and 1916 Epiphany Classes on the *Conquest of the Continent*, naturally found the Hand-Book especially useful to refer to when considering the relative value of the Afro-American negro as a concomitant part of the American Church and Nation.

If you will kindly give these facts in your columns it will contribute materially to the publicity of the little manual, the definite aim of which is an effort to arouse interest and responsibility throughout the Church in Colored Educational Work, Industrial and Religious, in order that racial leaders may be trained to guide their own people into the paths of righteous living and doing.

The new edition, for which large orders are now on file, will come out in ample time for the *Lenten Mission Study Classes* on the *Conquest of the Continent*, and will be for sale, twenty-five cents a copy by the Church Missionary Calendar Committee at the Church House, Philadelphia, Pa., Church Mission House, New York City, also Geo. W. Jacobs & Co., 1628 Chestnut St., Philadelphia, Pa.

A FASCINATING MISSIONARY GAME.

The Missionary Game, called "The Christian Home," prepared by the Board of Missions, which was so attractively set up and painted by Miss Fiedler's Young Girls' Teacher Training Class during Convention week, can be obtained from the Church Missions House, 281 Fourth Avenue, New York, for 25 cents, a special rate till Easter. The regular price is 50 cents.

The Brotherhood of St. Andrew

There will be held during the evening of the 2nd of March, at St. Andrew's Church, West Oakland, a local Assembly of the Brotherhood. The affair will commence with a dinner at 6:30 in the Guild room of the Church, for which the ladies of the Guild have made ample arrangements and to which all the men and boys of the Assembly are very cordially invited.

Several speakers will present to the gathering, after the supper, the claims which the coming Lent should present to us, and the theme of those who speak will be upon the thought, so forcefully indicated to the men and boys at a recent gathering of the Brotherhood by Bishop Nichols, make your work more of a "Sacrifice of Service." We hope there will be a large attendance.

The joint meeting this year, during Convention week, of the Daughters of the King and the Brotherhood of St. Andrew was a notable gathering.

It was a stormy evening but a large number were present.

The Rev. W. H. Hermitage spoke in the interest of the Daughters, and for the benefit of all the address delivered at the annual meeting of the Brotherhood, recently held at Los Angeles, by the General Secretary of the Brotherhood, Dr. Hubert Carleton, was read to this gathering.

The subject of this address was "An Undeveloped Resource of the Church—the Layman." Dr. Carleton's words were received with some enthusiasm and the committee were well pleased that the subject matter was chosen for this occasion. It was voted that the meeting, as a whole, was the best that had been held for many years. Everyone expressed sincere regret that illness kept our beloved Diocesan from being present.

THE BROTHERHOOD OF ST. ANDREW IN THE DIOCESE OF LOS ANGELES.

Committee work in the Diocesan Assembly has received strong impetus through a system late adopted. Each Wednesday at the regular meeting of the Executive Committee the work of some particular committee is made a special order of business and discussion. When one week proves insufficient to cover the work of one committee, a second is allotted to it. In that way the work of the Churchmen's Monthly Dinner Committee, the Lenten Services Committee, the Washington's Birthday Retreat Section of the Assembly Meetings Committee, and the Finance Committee has been dealt with. The matter of advertising the Noonday Lenten Services is now up for consideration. These discussions, together with the miscellaneous and regular business of the Executive Committee, furnish enough to make its sessions interesting.

The Churchmen's Dinner Committee, of which Mr. E. D. Williams is Chairman, has secured a splendid list of speakers for the dinners throughout the year. The slogan, "At least 100 men at every dinner," has been adopted. Fifty has been considered a good number, but the committee is getting nearer and nearer to the mark aimed for. At the twentieth monthly dinner the speaker of the evening was Dr. J. T. Miller, whose address on "Character Building" was splendid.

Mr. Norman H. Kelch of St. James Chapter, Los Angeles, has been compelled, through press of work, to resign the position of Secretary of the Diocesan Assembly, and Mr. Guy H. Hayes has been selected to fill the vacancy. Mr. Kelch has been very efficient and is counted on to render good service next year.

All Saint's Senior Chapter, Highland Park, is a new acquisition to the Assembly. Its formation is due to Mr. E. D. Williams and Mr. Robert Lindsay, who were the Chairmen, respectively, of the Attendance and Registration committees of the last National Convention.

THE BROTHERHOOD CONVENTION.

Cleveland, October 4-8, 1916.

The Bishops, Clergy and laymen of the Diocese of Ohio send through the Brotherhood to their fellow Churchmen throughout the United States and Canada this their cordial invitation to attend the Thirty-first Annual Convention of the Brotherhood of St. Andrew to be held in Cleveland, October 4-8, week preceding the General Convention.

Never before in the history of the Brotherhood in Ohio has the interest of the men been keyed up to such a high pitch as now when they begin to plan the details for this great gathering of Churchmen. Chapters that have been dormant for years are doing active work and the whole Church is being permeated with the Brotherhood spirit.

The Convention Committees have all been appointed and the work is already well under way.

This preliminary notice of the Convention is to ask every Bishop, Clergyman and every Brotherhood man and every delegate to the General Convention to begin now to lay plans to help the Ohio men to make this the most notable gathering of Churchmen ever held in the history of our Church.

The present world conditions offer a real challenge to the laymen of our Church which we can in part answer and should answer by coming together in larger gathering than ever before to plan and pray for the extension of "The Master's Kingdom."

The City of Cleveland (Sixth City) with its central location, its natural beauty, its churches, its hotels and above all with its well known hospitality is the ideal place for gathering our Churchmen from all parts of the country in larger numbers than in any city in the land.

The preparation of the program for the Convention is well under way and will measure up to the high standard of former conventions. Many of the notable speakers of previous conventions will be heard and many that are new will be on the program this year.

Bishops Leonard and DuMoulin are entering with zest and enthusiasm into the plans and arrangements that are being made, giving freely of their valuable time and by their experience and sound judgment are rendering valuable aid to the Executive Committee.

Following their example the clergy of Cleveland and of the whole Diocese are bending their efforts to prepare their chapters and congregations to receive in the largest measure the help and inspiration of the Convention.

The National Council has sent its entire Field Staff to spend two months, February and March, in the Diocese, strengthening existing chapters and organizing groups of men in many parishes to work along Brotherhood lines. Shelby comes from the Pacific Coast, Finney from the South and Spencer from the Chicago District to take part in a systematic campaign which should result in a large number of new and well trained chapters and before another month comes around Brotherhood activities and interest will be roused to the highest enthusiasm.

The Convention Committee, 341 The Arcade, will furnish any information in reference to the Convention, that may be desired.

ST. BARNABAS MISSION.

Vienna Street and Persia Avenue.

Sorrow has again invaded our midst. Last month we had to record the death of one of our little Sunday School girls, this month we lost our treasurer, Mr. Robert Lister, who passed into Paradise on Wednesday the 16th of February at St. Luke's Hospital. Mr. Lister had been sick for the past six months with kidney trouble which developed into dropsy. He was in the first Confirmation class ever held at the Mission, the other members of the class, Herbert Trinies, Edwin Trinies and Vivian Barclay, were among the pall bearers who bore him to his last resting place. Bert, as he was familiarly called, had just graduated from Mission High School when he was taken sick. He was one of the half dozen children who first attended the Sunday School when it was opened eleven years ago, and was one of the most faithful attendants during that whole time. Of late years, not only acting as treasurer, but also as teacher of a class of boys who were very fond of him and one of the last words he said was concerning his longing to soon be well enough to be back at work in the Sunday School. A manly, unassuming, Christian boy, beloved by all who knew him, it is hard to understand why he should have been taken away. Let Thy will be done, Oh God.

The funeral service was conducted by the Rev. W. M. Bours at the Mission which was filled with sorrowing friends.

THE PASSING OF A CUBAN VETERAN.

On November 25th, the Rev. Manuel F. Moreno, veteran priest of Cuba, entered into eternal life at his residence in Cienfuegos. His first work as deacon and priest was in Havana, where he held services in a rented hall. During the Spanish-American war he was sent to Bolondron, where he won the esteem and respect of every one in the town. Mr. Moreno remained in Bolondron thirteen years, being finally relieved at his own request of the work there in the year 1913, and transferred to Cienfuegos, where he passed the remaining years of his life. His Bishop wrote of him: "Mr. Moreno is a singularly gentle and unassuming man, one who adorns the Gospel of our Lord and Savior."

The BUREAU OF INFORMATION AND SUPPLY can furnish the Daily Lenten Offering Envelopes, $1 per 100; Easter Offering Envelopes, Baptism, Confirmation and Burial Blanks and Choir Slips, 25 cents per 100. Lenten Pamphlets, Good Friday Services and Addresses.

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Religious Education

RELIGIOUS EDUCATION.

Beginning with this issue of the Pacific Churchman there will follow series of articles, first on the Kindergarten and Primary work, then on through all departments and phases of Sunday School work and religious education.

Three successful primary teachers, each using a different book or course, have promised to tell about their work and how they do it, giving the name, cost and publisher of the book. It is hoped that other primary teachers having something of their own to contribute, will write and tell about it. As these letters or articles come in they will be fitted into the general place to the extent that space permits and need demands.

If the Province could come to a mutual exchange of its best in these lines, this, its official organ, may thus become a useful factor in at least one province of its work. It would simplify the work if all communications were sent to me at this office before the 15th of the month.

Mrs. Wakefield of Trinity Church, San Jose, begins the primary work with the following article, to be followed by Mrs. McCollister of Calvary Church, Santa Cruz, and Miss Bakewell and Miss Hudson of St. Paul's Church, Oakland.

Hoping that this may be a first step in good things to come for the Eighth Province,

CAROLINE L. FIEDLER,
1215 Sacramento Street,
San Francisco, Cal.

"AND A LITTLE CHILD SHALL LEAD THEM."

Great and thoughtful interest in interchange of ideas on methods of religious education for little children was markedly shown in some informal conferences of Kindergarten and Primary School teachers, held during the recent Diocesan Convention in San Francisco. It was then suggested that a series of short articles from some who have charge of such work in our parishes might be of mutual help. Surely we all need to learn from each other, working as we do under such different conditions and with various text books; a few of us blest with special kindergarten or child's psychology training, but most of us with little or no training, and depending largely upon our common sense and spiritual enthusiasm in devising new ways of interesting our little ones.

We who enjoy this wonderful and radiant privilege of association with little children in the world of spiritual truth, realize more and more, I am sure, that only as we strive to make the living loving Lord Jesus a real and ever present personality to them, can our work become a solid foundation for further development.

In the Primary Department of Trinity Church School of San Jose, we teach almost entirely from the life of our Lord, with only occasional allusions to Old Testament characters. In memory work the very small children are given the Lord's Prayer, while the older ones learn the Ten Commandments; promotion to higher classes in the Primary and to the Intermediate Department being conditioned upon these. In the classes, of which there are six or seven (our aim being to keep the number of children in each class small), we use individual sand trays, or colored crayons and tablets of colored paper, letting each child express his own ideas in model or drawing of some salient point in the lesson.

Offertories are devoted almost wholly to needs outside our own parish, missionary or philanthropic, and almost always for helping little children. We have within the last year and a half sent money to "The Children's Refuge," Shanghai, St. Luke's Hospital, Tokyo, for the "Happy Heart" bed endowment, to the American Hospital in the City of Mexico, and have also helped the destitute children in our own city. Ten per cent of each offertory is set aside for some special missionary object.

The service used in our department is given at the conclusion of this paper. The little booklet containing this service printed in attractive style and presented at Christmas to each child, has proved a great success, and the first edition is completely exhausted.

Changes in Hymns I, III and IV are, of course made, but the "Candle Hymn for Birthdays" and the "Offertory Hymn" are such favorites that one would hardly dare suggest new ones. Before the offertory the sentence, "Remember the words of our Lord Jesus," etc., are said by the Superintendent as the little plates are given to a boy and a girl, chosen to serve for one month as collectors, also "All things come of Thee, O Lord," etc., is repeated by all the assembly when the offertory is presented. We have a little table to suggest an altar, on which the birthday candles are placed, as well as three larger candles symbolic of the Holy Trinity. This table is always covered with crepe paper of proper color for each Church season, and the candles are also chosen to accord.

May I add a word here apropos of attractive rooms for our Church schools? It seems to me that we have failed lamentably in appreciation of the value of concrete beauty as a means of grace, while endeavoring to teach the beauty of holiness. Why should our rooms be so bare, often so depressingly ugly and dreary? We all appreciate the value of beauty as a means of culture and happiness in our homes.

Why not make our Church rooms bright with color, with dainty window draperies, inspiring pictures suitable for little children, growing plants or flowers, in fact any little touch suggesting beauty and loveliness to the receptive senses of little children?

Many come from wretched and ugly homes, where beauty of color and dainty freshness are unknown. A very small outlay of money with a lavish expenditure of good taste and imagination would transform many an old parish house room amazingly.

The ideal "plant" for a Primary Church School, to my mind, should include lawn and garden space where classes could be held under the open sky in warm weather, which would be a large part of the year in our State, or, where this was impracticable, a roof garden, with boxes of flowering plants.

Perhaps with these helps we might stand more chance of competing with the lure of the automobile, or Sunday picnic, planned by parents not as much interested in their children's spiritual education as is the struggling teacher.

(To be continued)

ANNE WHITNEY WAKEFIELD,
Supt. Primary Department,
Trinity Church School,
San Jose.

A CHURCH SCHOOL SERVICE.

(For Primary Department.)

We fold our hands that we may be
From all our play and work set free,
We bow our heads as we draw near
The King of Kings, our Saviour dear;
We close our eyes that we may see
Nothing to take our thoughts from Thee.

O Lord, we are now in Thy Holy house. Thine eye is upon us. Keep our thoughts from wandering. Help us to worship Thee with heart and voice, and to listen humbly to Thy Holy Word, through Jesus Christ, our Lord. Amen.

O come, let us sing unto the Lord! Let us come before His presence with thanksgiving.

Thanksgiving Hymn.

Thank you Father, from above
For the friends and homes we love,
For the world so bright and fair,
Thank you for Thy loving care.

Thank you for the food we eat,
For the sunshine pure and sweet,
For the darkness and the light,
Thank you for the day and night.

Thank you for our Saviour dear,
Who to us is always near,
Whose dear name we love to sing,
Thank you, God, for everything.

Candle Hymn for Birthdays.

Jesus bids us shine, with a clear, pure light,
Like a little candle burning in the night,
In this world is darkness, so we must shine,
You in your little corner, and I in mine.

Jesus bids us shine, first of all for Him,
Well He sees and knows it if our lights are dim,
He looks down from heaven to see us shine,
You in your little corner and I in mine.

Jesus bids us shine then for all around,
Many kinds of darkness in this world are found,
Sin, and want, and sorrow, so we must shine,
You in your little corner, and I in mine.

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Babies' Hymn.

(With appropriate gestures)

Little hands to work for Jesus,
Little feet to walk His ways,
Little ears to hear His message,
Little lips to sing His praise,
All for Jesus, all for Jesus,
True and faithful may I be.

Little lips to speak so gently,
Little knees to bow in prayer,
Little feet to do His errands,
Little hearts to trust His care.
All for Jesus, all for Jesus,
True and faithful may I be.

Spring and Summer Hymn.

Early in the morning when the robin sings,
Do you hear him saying as he spreads his wings,
In the golden sunbeams from the sky outpoured,
"Early in the morning I will praise the Lord."

Early in the morning when the dew-drops bright
Glisten on the roses and the lilies white,
Do you hear them saying, "God is good and true,
"Early in the morning we will praise Him too."

Early in the morning of this life of ours,
While around us gather sunshine, birds and flowers,
Thanking God, our Father, for His tender love,
He will hear our praises in His home above.

Offertory Hymn.

Dear Jesus, our off'ring we bring Thee,
With gladness this tribute we pay,
To Him who loves all little children,
And never turns any away.

Tho' small is the off'ring we bring Thee,
It carries the love of the heart,
Accept it, dear Lord, from the children,
The children who gladly take part.

O help us, dear Jesus, to give Thee
Not only the off'ring today,
But hearts full of love for the Saviour,
Take us all in Thy keeping we pray.

Creed.

I believe in God above,
I believe in Jesus' love,
I believe His Spirit, too,
Comes to teach me what to do.
I believe that I must be
Good and true, dear Lord, like Thee.

The Lord's Prayer.

Our Father, who art in heaven, Hallowed be Thy Name, Thy kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread, And forgive us our trespasses, As we forgive those who trespass against us, And lead us not into temptation, but deliver us from evil, for Thine is the kingdom and the power, and the glory, for ever and ever. Amen.

Lord Jesus, Thou hast said, I am the light of the world, I am the truth, I am the life. We ask Thee to open our hearts so that Thy light can shine into them, to teach us Thy truth, to give us each day Thy life, and to be always the guiding star of our lives, dear Lord. Amen.

Grant, O Heavenly Father, that as Thy holy Angels always behold Thy face in heaven, so they may evermore protect Thy little ones on earth, from all danger both of soul and body, through Jesus Christ, our Lord. Amen.

Defend, O Lord, these, Thy children, with Thy heavenly grace, that they may continue Thine forever, and daily increase in Thy Holy Spirit more and more, until they come into Thy everlasting kingdom. Amen.

The grace of our Lord, Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with us all evermore. Amen.

"The 1st Anglican Bishop in Jerusalem was Dr. Alexander, consecrated 1841—died 1845. He was succeeded by Dr. Gobat, who died in 1879, and was followed by Dr. Barclay, who died in 1881. The Bishopric as thus constituted came to an end and was revived and reconstituted on present basis in 1887 by the appointment of Bishop Blyth, who died Nov. 5, 1914."

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PALO ALTO, CAL.

Bishop Thomas of Wyoming has just consecrated St. Luke's Church in Medicine Bow, made famous as the place where Owen Wister's "Virginian" loved and fought. The town has waited forty-six years for a church. It is not a model town yet, but as one of the town folks said after the service: "The church has done a wonderful lot of good in the community."

OLD LADIES' HOME.

A list of the Thanksgiving offerings of the Churches of the Diocese toward the support of the Protestant Episcopal Old Ladies' Home:

Advent, Oakland	$ 10.76
Christ, Alameda	.20
Grace, South San Francisco	2.80
St. Peter's, Redwood City	1.70
All Saints', Palo Anto	11.60
All Saints', Palo Alto	11.60
Trinity Church, Oakland	1.65
Trinity Church, Oakland	2.15
Trinity Church, Oakland	1.35
All Saints', San Francisco	1.70
St. John's, San Francisco	2.00
St. Paul's, San Francisco	9.50
St. Peter's, Oakland	6.00
St. Stephen's, San Francisco	13.00
Holy Innocents, San Francisco	3.25
St. Luke's, Hollister	3.40
Christ, Alameda	19.75
St. Philip's, Fruitvale	4.10
St. Paul's, Salinas	3.35
St. John's, Ross	18.75
Trinity, Menlo Park	8.45
Trinity, San Francisco	107.70
St. Paul's, Oakland	31.30
St. Paul's, Burlingame	1.45
All Saints', San Francisco	9.35
Holy Saviour, Santa Clara	2.75
St. Matthew's, Berkeley	6.00
St. John's, San Francisco	7.10
Trinity, Oakland	37.80
Grace, San Francisco	68.10
St. Peter's, Vallejo	9.25
St. James, Monterey	3.35
Grace, Martinez	1.75
Our Saviour, Mill Valley	11.75
Christ, Sausalito	5.90
St. Augustine's, Oakland	.90
Christ, San Jose	1.55
St. Paul's, San Rafael	30.80
St. Matthew's, San Mateo	61.45
St. James, San Francisco	7.00
Calvary, Santa Cruz	11.20
St. John's, Oakland	4.50
All Saints', Watsonville	3.75
St. Mark's, Berkeley	46.35
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Assets	$61,849,662.02
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Capital actually paid up in cash	1,000,000.00
Reserve and Contingent Funds	2,008,962.64
Employees' Pension Fund	211,238.93
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THE CHURCH BUILDING FUND.

A period of thirty-five years of service to the Church by the American Church Building Fund Commission has recently been rounded out. Created as an auxiliary in Church extension it has accomplished much for the strengthening of the Church at weak points according to its original plans. The effectiveness of the service which has been rendered, the sufficiency of the help which it has been enabled to give to pioneer efforts in the out-stations of the Church, to weak but strategic points for the development of the Church's ministrations; and to parishes where growing needs in the midst of growing communities have been greater than local resources, have been constantly attested by the Bishops of those Dioceses and districts where help has been rendered, as well as by the more immediate recipients of the aid. It is better equipped today for the prosecution of this work than it has ever been, and is widening the scope of its operations to cover a larger variety of need as the increase of its funds enables it so to do in accordance with the terms of its constitution. That the Church shall be served to the limit of the Commission's ability to serve, and in the widest possible use of the funds which have been entrusted to it, is the Commission's chief concern.

That the Commission exists largely as a missionary agency is evidenced not only by the fact of its creation by the General Convention sitting as the Board of Missions but by the work which it has done. As its funds have increased its scope has been enlarged, and it has freely rendered its help to our Bishops and missionaries in the construction of churches, rectories and parish houses. A large field has thus been occupied. There are but six Dioceses and two districts, domestic and foreign, which have not received assistance in one or more ways from the Commission. Alaska and Hawaii, Cuba, Porto Rico and the Canal Zone, Africa, China and Japan, —a chain around the world, have churches, chapels or rectories in the construction of which the Commission's funds have been of help. In this way during this period $200,000 of income has been appropriated in gifts to assist in building at 806 points and with no restrictions save that the gift shall be a last payment completing construction and freeing from indebtedness. In loans for churches, rectories and parish houses, nearly $1,000,000 has been placed averaging about $1500 to the loan. A new form of assistance, the Grant, has lately been put into operation, and bids fair to become popular where amounts not in excess of $1000 are desired.

It is with these three kinds of help, the Loan, the Grant and the Gift, that the Commission is equipped to offer its assistance to the Church.

The Loan is made upon first mortgage security at five per cent for churches, rectories and parish houses. Its size is dependent upon the property valuation, one-third of which it cannot exceed, and upon the financial conditions of the parish or mission. It is repayable in a series of six annual payments of an increasing amount of principal, the first payment falling due at the end of the second year of the loan. The interest is payable semi-annually beginning six months from the date of the making of the loan.

The Grant is a loan upon first mortgage security, but without interest. The mortgage is of simple form and will not become due and collectible except in the event of the abandonment of the field by the ecclesiastical authority of the Diocese or district. It is available for churches, rectories and parish houses, up to the sum of $1000. The purpose of the mortgage is simply to protect the funds of the Church against possible estrangement of the property; and if the enterprise proves successful, the Commission stands ready at any time to discharge the mortgage upon the repayment of a portion of the sum granted, the balance being accounted as a gift.

The Gift is what its name indicates, and can be made in sums not to exceed $500 but only in the erection or purchase of churches and rectories. The approval of the application for a Gift by the Bishop of the Diocese or district is necessary, as also, in the case of Loans and Grants; and the sum raised by the applicant over and above the amount asked for must evidence sufficient local or Diocesan endeavor.

In all of these forms of assistance the check of the Commission is given on condition that it shall be the last payment freeing from indebtedness at the same time that it completes the building operation.

The Commission is always glad to consider individual cases, and much of the daily office correspondence is devoted to just this work. It is often found that different local conditions and plans may either require or be better suited by some other plan of help than that specified by the inquirer. Correspondence requesting information will be gladly received, and the Commission will always be found ready and anxious to serve the Church with the funds entrusted to it, to the limit of its ability as expressed in the terms of its constitution.

The Rev. Walter E. Bentley, Rector of the Church of the Ascension, Brooklyn, N. Y., and General Secretary of the Actors Church Alliance, has just closed a ten-day Mission at the Church of the Redeemer, Morristown, N. J. (Rev. Barrett P. Tyler, Rector), lasting from February 6th to the 16th inst. Cottage services in preparation for the Mission were held by the Rector and it was well advertised in the local press. In spite of the inclement weather the Church was crowded at most of the services and particularly at the Mass meeting for men, which was held on the second Sunday afternoon and to which all the various lodges and labor organizations had been invited.

Intercessory prayers were offered each evening and the Question Box (for which Mr. Bentley has a special aptitude), yielded about a dozen questions at each service and afforded a great opportunity for definite Church teaching.

The interest aroused was evident from the large congregations and the fact that every person remained to the close (nearly 10 p. m.) and a large number stayed over for the After Meeting which succeeded each service. Pledge cards were circulated freely and offered on the Altar at the last service while the doxology was being sung. Enquirers were received privately by the Missioner. For the good of the Church it is to be hoped that such men as Mr. Bentley, who has received a special training and is wonderfully well equipped for this work, may be induced to devote themselves to the holding of Missions which the Church so sadly needs and for which the nation-wide appeal is being made.

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The Alaskan Churchman Calendar. 50c.

The Church Missionary Calendar. 30c.

The Alaskan Churchman. $1.00 a year.

The Spirit of Missions. $1.00 a year.

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THE HISTORY OF THE DIOCESE OF CALIFORNIA, from 1849 to 1915 and of each of its divisions, Los Angeles, Sacramento and San Joaquin, ought to be of interest to each of the 25,000 communicants in the State. The Rev. D. O. Kelley has labored two years in its preparation and the Rev. P. H. Hickman has written the Los Angeles Appendix. Altogether 500 pages of interesting information with portraits of Bishops Kip, Nichols, Wingfield, Moreland and Sanford and the first rectors and their churches.

"The History of the Diocese" by Rev. D. O. Kelley. $2.15.

"Some World Circuit Saunterings" by Bishop Nichols. $2.00.

The Voice Eternal and The What and Why of the Emmanuel Movement, by T. Parker Boyd. $1.00 each.

"The Story of our Bible; how it grew to be what it is" by Harold B. Hunting. A beautiful book from the Scribner Press, entrancingly told and profusely illustrated. $1.50. A splendid gift for a Sunday School teacher.

Has your church everything it needs on the altar or in the chancel—Prayer Books, Hymnals, Altar Vases, Candlesticks or Processional Cross? We can supply any of these or anything else.

The Rev. George Hodges, Dean of the Episcopal Theological School at Cambridge, Mass., who has enriched the literature of the Church by many volumes of sermons; by two important works on the "Episcopal Church, Its Doctrine, Discipline, Ministry, Worship and Sacraments" (which we have in pamphlet form, 25c), and "Its Faith and Order" (in cloth $1.25), has now entered into the field of biography and Macmillan has just issued his life of Henry Codman Potter, Seventh Bishop of New York ($3.50). Either of these can be seen at our Bureau or will be supplied on order.

Literature of the Day

A Master Builder. Life and Letters of Bishop Satterlee. By Bishop C. H. Brent. Longmans, Green & Co. $4 net.

Bishop Brent is the type of man who sets himself difficult tasks and achieves them, under conditions that would drive many to throw up their hands in despair. In the Preface, he says of this book: "It was undertaken as a labor of love, out of personal devotion to Bishop Satterlee and his family, as well as to the Diocese of Washington." It is well that the lives of good men should be written for sake of example and guidance, and that those who write them, moved by love and devotion, should receive the honor due to them. But while this is true, the biographer should have his possible audience in mind; not merely a section of it, those nearest to the subject by relationship or close intimacy, but the larger world to whom the personal note hardly sounds, yet who do care to learn what a man did to justify a biography. The story of Bishop Satterlee, both as priest and bishop, was undoubtedly worth the telling, but one ventures to think that it would have gained largely in interest if it had been rather more compressed by the excision of matter which does not appear to be essential or possessed of any abiding interest except to those directly concerned, such as long descriptions in letters of travel, speeches and even sermons. All these may be and are interesting in themselves, but the point is whether they serve to reveal the man in "his habit as he lived," just as he was in himself.

It goes without saying that the biographer has proved up to the hilt that he is possessed of exceptional literary gifts. But gathering and selecting materials for a biography and weaving a consistent whole out of them, is a different thing from writing out of one's own head. Bishop Brent says: "This book has been written under widely varying conditions, much of it, especially in its earlier stages, at sea, some in America, and most of it in various parts of the Philippine Islands, from Jolo in the extreme south to Bontok in the extreme north of the Archipelago." How in the world did he ever work out his labor of love to a shaped definite end and make Bishop Satterlee appear the zealous parish priest, the equally zealous bishop, wise, judicious, far-seeing, always a man full of the Holy Ghost and of power?

One curious thing may be noted before closing. The Bishop's ancestry is traced to one Sorterlega in Domesday Book. The name ran through a gamut of changes,—Soterle, Sotterley—and about the middle of the 17th century appears in Devon as Satterlee. Just another instance of English variations in the spelling of proper names.

The Scout Movement Applied by the Church. Norman P. Richardson, S. T. B., Ph. D. and O. F. Loomis. Charles Scribners Sons, N. Y. $1.50 net.

Approved by the National Boy Scouts of America, and not only formally, authoritatively stamped with this approval, but the "Chief Scout Executive of the Boy Scouts of America" writes a commendatory note by way of preface, in which he condenses the purpose of the book and of the Scout Movement, in words that cannot be in any way bettered: "'The Boy Scout Movement Applied to the Church' is a valuable contribution not only to the literature on Scouting but to all the Churches of our country. Showing in such a convincing manner as it does the availability of the Scout Movement as a program for boys' work in Churches and all institutions having a point of contact with boy life, it will prove to be of practical value and help to all leaders in Church work as well as to all those interested in working with the boy problems of the twentieth century."

It would be hard to conceive of a more thorough manual than this, for it goes into all the corners, leaves nothing unheeded, explains, gives reasons, is amazedly practical, and from end to end there is nothing at variance with the hardest common sense. Unlike most manuals, it is full of interest. It is not in the least necessary at this time of day to go into the origin and wonderful spread of the Movement. It has worked miracles of transformation in England. Loutish boys, hanging about the village corners and the slummy back streets of large towns, have found alert interest in daily life and been quickened into real live beings. The Church there and here in America has worked up to the Scout Movement as offering a solution of the everlasting worry of what to do with boys and lads and how to keep in touch with them. A thorough study and assimilation of this book ought to enable anyone of ordinary intelligence and average energy to gather in the material and shape it into ends worthy of the name and fame, the usefulness and the straightness, that have come to be linked with the word "Scout." So it may be earnestly commended to every Parish Priest, to every layman who wants to do good work for the Church, with the hope that it will come into the hands of many of both orders and work out the good results it has never failed to do when handled in the right way.

The War and the Kingdom of God. Longmans, Green & Co. 90c net.

The authors of this very timely book are Canon Goudge of Ely, Canon Scott Holland, Canon Peter Green and Canon Simpson of St. Paul's, all of them men of very marked ability and extreme earnestness. It is edited by K. A. Bell, Chaplain of the Archbishop of Canterbury, who has written the very able and lucid "Introductory." The content is an effort to deal with the perplexing questions generated by the War, questions that are driving Christian people into manifold distresses and raising, not doubts exactly, but with infinitely more emphasis than in ordinary times, the everlastingly recurring question: "Why? Why has this thing come on the earth? And having come, why is it allowed to go on with its lust of blood, and the ruthless savagery of the beginnings of the Middle Ages?" Plainly it is beyond these writers, able and earnest as they are, to solve these and other problems that the War and its continuance drive the most faithful Christian people to ask, and to ask all but in despair. Yet the book holds very much which may tend to remove some difficulties and to reassure the doubters that "God's in His heaven," even if all is not "right with the world" just now, but very much the opposite to our seeming in these terrible days, when all the foundations appear to be out of course. Yet our vision is extremely limited and there is One who sees with other eyes than ours the things which are coming as clearly as those that are nigh. "Wait and see" has been the stupid suicidal parrot cry of England's invertebrate Prime Minister; "wait and act and hope" ought to be the motto of every Christian.

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Henry C. Potter, Seventh Bishop of New York. By Dean Hodges. MacMillans. $3.50 net.

Very many biographies are compiled in these days, but it seems to be quite a secondary matter how they are piled together or whether the words and works of the subject were of any solid value or possessed any intrinsic interest for humanity. Accidents of position, the adoring appreciation of limited circles, a too facile exaltation of the ordinary commonplace career into hero worship, these causes are the genesis of heaps of modern lives which by the operation of inevitable causes find a few readers and then make a rapid descent into the depths where unworthy things are forgotten.

It goes without saying that Dean Hodges was extremely fortunate in his subject, but a less capable hand might easily have lumbered up the book with material interesting enough in itself but disproportionate, marring that "perspective" on which the Bishop insisted as essential to clear views and right judgments. The ponderous four volume life of Pusey is a crucial example of burying a famous man under a pile of his own creations. With a wealth of material at his disposal, the Dean has escaped out of that snare of the average biographer. He has also avoided that other and perhaps more tempting danger of enlargement upon some aspects of the Bishop's doings and no less of his wonderful abstentions from doing, both of which touched and affected events as regards the Church and the general welfare of extremely vital points. And these reserves no less than other and more conspicuous factors have issued in a "Life" which may not only be read with interest intensifying with every chapter, but, one ventures to think, will prove to be of permanent value, for the example of wise judicial dealing with difficult problems, such as charges of heresy, of ritual excess, and how he arrived at settlements which everybody approved of save the extreme men who can never be appeased unless their personal opinions are accepted and acted upon as the universal law of the Church. The Heber Newton case and Dr. Briggs, on the one part, and Mr. Arthur Ritchie on another, are the main examples of Bishop Potter's wise and judicious dealings. The Committee of Clergy appointed to prepare a "Memorial Tribute," said through their chairman, Dr. Huntington, "It is much to the Diocese to have had a leader who so thoroughly knew his age and who, above all, believed that the greatest thing that his clergy can do is also to know their age and to serve it in the spirit of Jesus Christ." (Page 76.) Speaking of the impossibility of anyone bringing Christ home to the souls of others without having brought home to himself the need of his own more intimate and constant contact with the sources of all spiritual life and power, the Bishop said: "Prayer, the Holy Scriptures, the Blessed Sacraments, become more and more precious realities when one turns to them for strength and guidance in the work of the ministry which is committed to each and every one of us as we have received the gift." The records of his pastoral work, the fashion of his doing it, and the twenty-five years of his Episcopate prove, if proof were needed, how thoroughly he lived up to his own conceptions. The limits of this notice are already exceeded, but one cannot close without saying that the book is full of wise counsel, of spiritual guidance in trying situations, the living ideal of one who was a man among men, but above all the servant of men for Jesus' sake. The present writer never came in contact with Bishop Potter, but this is the impression the biography has wrought and he is thankful enough that a book so vitalizing has come to his hands.

With the threatened vanishing of the Sunday, as the issue of the growing indifference to it, one cannot forbear quoting in conclusion his warning against the invasion of foreign customs as regards this matter, and in these troubled days it has a still wider, deeper significance: "Whose country," he asks, "is this, and what language does it speak and by what sacred traditions is it hallowed? Who first sought it out and settled it, subduing the wilderness and founding its cities and opening its seaports? From whence got it its laws and faith and its Christian civilization? Who have hallowed its hills and its valleys by their blood shed once and yet again in its defense? Call it fanaticism, call it intolerance, call it political infatuation, what you will, I venture to declare that it is high time that our brethren of other lands and other races and other religions or no religion at all, understand, clearly and distinctly, that while we welcome them to assimilation to our national life, America is for Americans, and that while we will welcome every foreigner to our shores, they are our shores and not his, and we are to be ruled by our traditions, not by those of other people." This is from a sermon of 1878 or thereabouts, and who can say that the years since have emptied it of meaning by blunting the point of it?

The Drama of Spiritual Life. Annie L. Sears. MacMillans. $3.00.

Professor F. Royce writes a long introduction to this work, which is a bulky volume of nearly 500 pages. He says, *inter alia*, "I know of no other effort to deal with the problem of the estimate and the guidance of religious experience which anywhere nearly furnishes what is most characteristic of the present volume. As a reader of the 'document of the religious life,' Miss Sears is very notably guided by what William James loved to call 'the dramatic temperament and its interests.'" Quite true. It is presumptious enough to differ from so eminent an authority as Professor Royce, but it *is* necessary now and then to dissent from what may appear to be infallible authority. But one may, reasonably, or otherwise question whether this particular phase of temperament is after all the best adapted for dealing with "religious documents." This delicate euphemism signifies, it may be assumed, the Bible and such other books as contain the religious statements of non-Christian Cults. The book does indeed pass in review, in what may be termed light skirmishing order, pretty nearly all of these, but we have neither space nor inclination to follow her. For she is much too diffuse and her style is not remarkable for the clarity which is essential to the adequate comprehension of the matters dealt with; the deepest and most profound that can touch and influence the motives of action and the direction of them.

At the end of the book, the writer sums up the issues of her devigations hither and thither: "The characteristic or fundamental religious attitude is that of an unconquerable trust in God, a trust which holds through all change and mischance, through all failures and losses, through all sin and grief." This attitude is expressed, for instance, in many of the Psalms; "Though He slay me, yet will I trust in Him." (She misses the point of that by attributing it to an unknown Psalmist instead of to Job (Page 433).) But the God Miss Sears conceives of is not our God. Page 35 is this: "An ethical spiritual religion is little interested in signs and wonders." (In the preceding paragraph miracles are spoken of as a weak prop to religious faith). "It looks for the revelation of an absolute ideal in the human moral order. The nearest approach to this realization is in certain exceptional individuals like Sakya Mani and Jesus. But the records show that these were men amongst other men." (And if they were not, it is a return once more to the world of signs and wonders.) That may be taken as indicative of the whole content of the book and we do not care to add anything further.

H. H.

Trinity Church, Monrovia, Liberia, has by resolution announced to the Board of Missions, that after September 20, 1916, it will assume the support of its own rector and thus become the first self-supporting parish in Liberia. This parish paid toward the One Day's Income Fund the sum of $77.50, thereby showing a fine spirit of co-operation with the work of the Board.

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